

# Ratio Ultima:

FOR A  
FULL COMPLIANCE

With the

## Present Government

ARGUED

In a LETTER to a Person of  
Honour in the COUNTRY, under De-  
jection on the Account of

# PEACE.

LONDON:



Printed for, and Sold by Elizabeth Whitlock,  
near Stationers-Hall, MDCXCVII.

Ratio Ultima:

FOR A

FULL COMPLIANCE

With the

Exigent Government

ARGUED

In a LETTER to a Person of  
Honour in the COUNTRY, under De-  
jection on the Account of

PEACE.

12 :: 729



LONDON:

Printed for, and Sold by Elizabeth Wilson,  
near Stationers-Hall, MDCXXIX.

due to your Comfort or God's Glory, neither can any but the  
~~Favour of a Christian be God, you know, is a God of Peace~~  
~~by Peace and Concord.~~ Thus you make those who will

that are your best Friends, that in Sight of your Opposition  
 have saved your Religion, Rights, Liberties, Lives, all  
 that is dear to us, and ought to be of you, who have no other

**T**HE Consideration of the Great Blessing of Peace,  
 I hope, is so far from Elevating our Minds to  
 Insult over the Ruin'd Cause of your Party, that  
 it rather ought to Raise Pity for you that have  
 serv'd a Faction (with such Zeal and Danger)  
 that was not worthy of such a mistaken Loyalty.

I oft thought to offer somewhat of this nature to your Par-  
 ty before now, but during the War the Consideration that *the*  
*Race is not to the swift, nor the Battle to the strong,* neither Suc-  
 cess always to the Justest Cause, and the many Advantages you  
 had on your Side, besides our Sins and Unthankfulness that  
 fought for you, made me oft to think of that wise, modest An-  
 swer of *Ahab to Benhadad, Let not him that girdeth on his Har-*  
*ness boast himself as he that putteth it off.* And now that God  
 in his Mercy hath brought us to the putting it off with Honour,  
 I hope all good Subjects are so far from desiring the Spirit of  
 Boasting to prevail, that we ought with an humble Thankful-  
 ness, considering the Vicissitude of all Worldly Blessings, to  
 invite you to participate with us of the Benefits of Peace, In  
 the Words of the Poor Lepers, *2 Kings 7. 9. We do not well,*  
*this is a Day of Good Tidings, and we hold our Peace;* This is to  
 intreat you to consider impartially, and not Hand-over-Head,  
 through a mistaken Point of Honour, Loyalty, or Pride of  
 Suffering, strive (as *Gamaliel* observed) *against God,* and by  
 Provoking the Government, putt Difficulties on your Persons  
 and Affairs; for why should you strive with us your Bre-  
 thren of the same Nation, Church, Faith and Baptism, and for  
 a Notion of State, Rend the Peace of the Church with the  
 Schisms and Breaches you have made, which can neither con-

duce to your Comfort or God's Glory, neither can any but the Enemy be a Gainer by it; God, you know, is a God of Unity, Peace and Concord: Thus you make those your Enemies that are your best Friends, that in spite of your Oppositions have saved your Religion, Rights, Liberties, Lives, and all that is dear to us, and ought to be to you, who have no other Reason to be our Enemies, only because we would not let you be your own, to Enslave the Nation, and destroy all that was Sacred or Civil; and did you but rightly consider that, you would be as thankful as a Person recover'd of a Lunacy would be to his Friends for the kind Restraints they put on him to prevent him from hurting either them or himself.

But that I may speak with some Method, as well as particularly, I shall divide you into the Three Classes which compose all People of what Party soever, *viz.* the Sincere, the *Wrong* thinking, and *Designing*.

To begin in order with the First, to whom I shall say the most, as indeed for whose sakes only I wrote this, I shall not here consider the several Motives Persons take up with to be dissatisfied with the Government, as Loss, or disappointment of Preferment, a mistaken Point of Honour, Conscience, &c. but only offer some plain Truths to your impartial Consideration, which with a little freedom of Thought, might both deliver you from the Uneasiness you suffer, and the Prejudices you have to the Government. I question not but you have read many things of this Nature and Subject, and that I can say nothing new or new; or come up to the many Excellent and Learned Tracts written before on divers like Occasions. My Intent only is, in this *Day of Gladness* to lay them once more before you with that compassion and tenderness due to you as fellow-Country-Men and Christians, to make you (if possible) by Persuasion, fellow-sharers in this General Joy. And to pursue this Discourse with that Method I proposed to my self, I shall in the first place, inquire into the just Limits, Original, and Consequences of that over-strained Doctrine of *Passive Obedience* and

and ~~non-Resistance~~. Next the lawfulness of Resisting and Defending our Rights, justified by Scripture and Reason. The uncharitableness of your Party in comparing your Grievances with those that suffered in the *Civil War*, considered and Parallell'd. The unreasonableness of Separation from Publick Worship Proved. Lastly, Motives for your submission to the *Present Government*, argued both from your own Notions of *Passive Obedience*, and other Reasons, with which I shall conclude.

*First*, To consider this Doctrine of *Passive Obedience* and ~~non-Resistance~~; It was never heard of in the Heights now asserted, and falsely deck'd with that Glorious Title of *The distinguishing Doctrine of the Church of England*, till the Days of Bishop *Land*. It was an unheard-of Doctrine both in the times of our Reformers and Settlers of the Church, it then only went as other Christian Duties. That Obedience to the Supream Authority, and the endeavouring to preserve the *Government*, and with in the Publick Peace and Quiet of the Nation, was a very great Duty incumbent on every good Christian and Subject, and that it was commanded by God himself in several Places of Holy Writ, besides enjoined by the Laws of our Nation; thus, I say, was it Preached as (undoubtedly it is) a great Duty. So far were the Divines of those times from thinking it at the height since Preacht up; so that Bishop *Jewel* and *Bilson* were clearly for the Doctrine of Resisting and Defending our Rights on a *lawful Occasion*, as any one may read at large that will look over their Works. But when the Church became soiled with Prosperity and Ease, and some of the worst of the Clergy got Preferment, then was this Doctrine strained up to such a Pitch, that it indeed got Countenance and Abettors; but it proved not only the Overthrow of the Monarchy, but the Death of the King, and for a time the Ruine of the Church and Royal Family; for King *Charles the First* would never attempted *Ship Money*, and the rest of the *Miscarriages of his Reign*, had not his Clergy made him think it lawful. Attorney General *Noy*, nor all the Lawyers in the World could never bring such Reasons, or give him

him that satisfaction which he fatally heard from the *Pulpit*: *Sibthorp* was the first that ever Preached up this Doctrine, and in that *Sermon* he vindicated the taking of *Naboth's Vineyard*, by this Rule, That because the King had a mind to it he was a Rebel to deny it him, and therefore the Charge was just, *he blasphemed God, and the King his Vicegerent*, and so his Condemnation was legal: I question not but the Assertors of this Doctrine will blush at such Interpretations of Scripture, but *Let none be deceived, the Tree is the same with the Root*, and tho the Devil may transform himself into an *Angel of Light*, yet he is never the less pernicious; no more than *Popery* or any other Errour is better'd by coming off from their first Rigidness and Severities. The employing those two Sons of *Belial* in the Tryal of *Naboth*, you find was as destructive both to *Ahab* and his whole House, as the hearkning to and relying on this Doctrine proved fatal to the King and his Family; and this I will both assert and prove, if needful, *That we may attribute the whole Calamity of the Civil War to the breaching and spreading of this Principle*; 'tis such a wrestling and making a *Nose of Wax* of the Scriptures, that there is no wickedness whatsoever but may be justified by such Expounders as *Sibthorp*; Murder might be *hewing Agag in pieces*; Cheating, *borrowing of the Egyptians*; and Robbing on the High-Way *salved with by thy Sword shalt thou live*, in the Blessing *Isaac* gave *Esau*, and the like; but to proceed, there is no Duty whatsoever but might by the Wit of Men (if whetted by the hope of Preferment) be Preached to such a Degree above the real Injunction, that it would be as impossible to put in Practice, as it would be insupportable to bear: For instance, the Defence of *Widdows*, and vindicating the *Oppressed*, is certainly a very great Duty, and highly enjoined, and yet were it Preached up to that extremity, and gained the same Credit, it might indeed put the Generality of People in a Humour of being Knight-Erants, but in the end you would find more *Busie-Bodies*, and no less Oppression. In short, 'tis great Prudence to go, in every like Case, according to the Proverb, *not to Strain a Cord too hard lest it snap and whip out*  
your

your Eyes; for you see the consequence of Preaching up *Passive Obedience* was so far from adding Authority, that in the end it proved the very means of destroying what was just and due Allegiance, and the Government it self: But this is not the alone ill consequence of this Principle, It has highly tended to the dishonour of God and visible Decay of Religion, and the increase of Atheism, &c. I am apt to compare the Complaints that the high Preachers of this Doctrine make (of the decay of Piety) to that of Foolish Parents, who lament their Childrens Disobedience and ill Courses, when they themselves are in fault; for they never made a difference in Crimes, perhaps punishing a dirty Face, or the tearing of Cloaths, with the same severity, as for telling a Lye, or being saucy to a Mother; when they grow up, they find one a trivial Fault, so conclude the other to be no great matter; they then never mind their Admonitions, because they remember their Correction wanted Reason sometimes, and so the Parent bewails the growing up of the Faults their own Folly Planted. Thus there was scarce any Morality, Good Examples, Charity, Justice, or any other Doctrine to be heard out of a Pulpit, but *Loyalty, the power of the King, the danger of Resistance, &c.* Nay the Divinity of our Saviour was hardly thought so necessary to be urged, as this *Darling Theme*. It pleased God whose ways are past finding out, to send a Deliverance when we were almost Preached to utter Ruine: But how? Why by *Resistance*, to shew us the Folly of such a Doctrine; then People began to find they were impos'd upon in so great a Concern, when they found a Point of that Indifferency (with respect to Salvation) cryed up as if it had been the *One thing necessary*: They from disbelieving that came to doubt other things; in short, to Credit nothing, and so there's only a Deluge of Infidelity flows from their Preaching, which some of them now do, and all ought with Tears to bewail. I could enlarge further on this Subject, but tis barbarous to rip up Crimes (where I hope there's Repentance.) Some have so behaved themselves, that it redounds to the Scandal of the whole Function; but this is so common a Theme, that

I shall only add, I wish they don't tempt some People to think the *Earl of Rochester* had a Prophetick Vein when he wrote that Verse of his on such of the Clergy

*Those Knaves  
Whose Lives makes Men Atheists, and their Doctrine Slaves*—

The next thing to be consider'd is the many Texts of Scripture that the Pleadors for this Doctrine bring. I will readily grant, as I said before, that in several places in Scripture, an obedience to Authority is injoin'd, and the like; but to shew that it is meant with that limitation I Plead for, I shall Quote those Texts of Scripture that prove the Lawfulness of *resisting* and *defending* our *Rights* and *Properties*. Not to mention the putting to Death of *Eglon* and *Athaliah*, those being extraordinary acts by God's own immediate appointment, and so out of the Road of Common Example; but we may plainly see the lawfulness of defending our Right, justified by God himself by a Judgment on *Uzziah*; as you may Read at large in the whole Chapter of *2 Chron.* 26. Neither doth that Example in the latter part of the sixth of the *Acts*, where *St. Peter* and the rest rejoice that they were counted worthy of suffering, make so much for this Doctrine if you will consider the following Verses, where 'tis said they *ceased not to Teach and Preach*, &c. And by the way it is to be observed, that they had not the *National Laws* on their side, and although it was the *Everlasting Gospel* they Preached, yet it was what the Civil Magistrate had Power to Punish, as being contrary to the Religion that was received, and fenced with the Laws of their Country; as you may gather by that Sentence used by *St. Paul* in his Pleading, viz. *The way which they call Heresie, so worship I the God of my Fathers*. You find this Apostle putting the Chief Captain in fear when he claimed his Privilege as a *Roman*, and his Reproving the High Priest's Illegal Order to smite him in harshest Words he ever used; at the same time you see the Respect he Paid his Character (though his Authority was Usurped) which proves our Duty of submitting to the Powers that are, as you find in that (oft quoted) *Rom.* 13. *There is no Power but of God, the Powers that be are ordained of God*; but of this more hereafter. I will end

end this with considering the Carriage of *David*, which certainly is the best Example, as being the *Man after God's own heart*. We find him indeed, as was his Duty, very tender of hurting the *Lord's Anointed*, but on the other hand, so far from thinking *self-defence* a Crime, that you Read he gathered together Four Hundred Men, *1 Sam. 22:2*. with which he Marches up and down the Kingdom; and when God thought good to take away *Saul* by the *Philistines*, he took on him the Kingdom, notwithstanding that *Ishboseth Saul's Son* was then living. If either of these things had been done in the late Reigns, no doubt but all the Pulpits in the Land had Proclaimed Damnation to him and all his Adherents, without any limitation whatsoever: For if Writing only in King *Charles II's* time, was made Rebellion, and punish'd with Death, as in the Case of *Coll. Sidney*, I know not how *David* would have saved himself from Pulpit-Damnation; though what he did was very justifiable, as being in his own Defence, which is certainly a great Duty, as well as Obedience; for I cannot fully believe that Doctrine of *Duty without Reserve* obligatory, till they can also plainly make out the lawfulness of *self-murder*.

I proceed next to some few Considerations of the Injustice as well as Unreasonableness of comparing the Difficulties your Party is under, to the Sufferings of those Persons that were Ruined in the *Civil War*; when the King was Murdered, the Church destroyed, the State un-hinged, the Parliament abolished, and only a Clubb of Soldiers, and the *Usurper's* Creatures assuming the Name of a *Parliament*; Many of the Chief of Families Murdered, most had their Estates Sequestred, Plundered, and People of every Age, Sex, Condition whatsoever, harassed, imprisoned; and nothing but War, and all it's dismal Effects of Desolation and Ruine, had overspread the Face of the whole Land. I say, that ever any People should be so foolishly un-charitable, as to offer to liken their Present Uneasinesses to those Dismal Calamities which God was pleas'd at that time to inflict on the Nation, with such Insignificant Troubles they have brought

[ 10 ]

brought on themselves, is so Malicious a Comparison, that it puts me in Mind of a Foolish Woman that used to say, The Scratch of a Pin was a far more exquisite Pain than Child-Bearing, or the Agonies of Death; which she would prove by this wise Reason, That the one was present, and the other past and to come, The *Government* has only been Merciful to a Crime, and almost to its Ruine. *Clemency* was but thrown away on those *ungrateful Wretches*, who construed its Goodness, *Fear*, and used to say, *They dare not be severe, because merciful*: And by the Lenity of the State were Tempted to Plot against it; none having suffered Death but those that were so Guilty, that neither they, themselves or their Friends could for shame vindicate. Others, for refusing the Oaths, or endeavouring to disturb the State, have Paid Double Taxes, or at the most, been Confined; this has been the Utmost Severity, and yet you have Exclaimed in such Bitterness, that a Person who knew not your Case, would conclude you were in an *Inquisition*, or under a *Scotch Reformation* at least. 'Tis to be Parallel'd by nothing but the unreasonableness of another Party, who being conscious to themselves that they are verily *Guilty concerning the Blood of that Just Man*, know not how to wipe off the Guilt on it but by Persecuting his Memory beyond the Grave with Slanders, endeavouring by defaming him, to justify that Murder, not admitting him so much as the Benefit which the worst of Offenders are allowed, who Expiate their Crimes with their Punishment; but they endeavour to render the Miscarriages of his Reign Parallel to all the Injustices and Violences of this Last; so hope, by loudly bespattering his Memory, to cleanse that of his Murderers. But by this Stratagem they only Pull his Blood on their Heads, and display their Guilt by their Folly and Impenitence. 'Tis as foolish to think such a Principle can recommend them to any *Government* whatever, as 'tis wicked to hope that their Crimes will be Expiated with endeavouring to render his Memory odious\*, who tho he was unfortunate, yet was worthy of Everlasting Re-

mem-

*membrance*; and will certainly have it with Honour (tho' to our shame) till Time be no more. Thus both the *Present Government*, and his Cause, Contract a Scandal, as it were, from the Comparisons of their Pretended Friends! The one Party think they justify their Rebellion and Treasons, by comparing *that Usurpation* with the glorious *Rescuing* our Religious Rights from *Popery* and *Arbitrary Power*: The other think they magnify the Loyalty and Sufferings of King *Charles the First's* Party, when they vouchsafe to compare them with the just Punishments the Government inflicts on them for their Mutinies and Treasons: I never yet found two Cases where one could more justly apply that Proverb, *Comparisons are odious*, and indeed, here they are so in the strictest Sense.

My next Business will be to Prove, *The unreasonableness of the Separation your Party make from the Publick Worship*. This will be very easily shewn by considering the Reasons generally urged for Dissention. I never yet heard of one (before this you make) but it was pretended there was something Sinful, either in Doctrine or Discipline: Now when the Publick Service consists of the same Faith, Manner of Worship, the same Ordinances, Creeds, Sacraments, and the same Oeconomy of Government, and only because We and You are not of the same Mind in Politicks, and that the Civil Power is not settled on that Topick you desire, therefore it shall be lawful for you to absent from the Church; and very candidly blame us for making the Schism you of *your own Will* run into. This is so unjust (that it might be needless) to illustrate by the following Case, Suppose a Man dying leaves Legacies to several Persons, and such People he appoints for Executors and Trustees to put his Will in Execution; one of the Trustees, after endeavouring to Violate the Will, withdraws, and can't be got to act; the rest go to distribute the Legacies according to the Will of the Deceased, one of the Legatees refuses his Legacy, and gives out he's greatly wronged, and the Will is void, because such a Trustee don't act, and therefore he will have his Right in his

own Method; and 'tis Injustice to hinder him, &c. Would not any one of Common Sense think such a Man had only a mind to be troublesome; and if possible, to wrong the rest; for none would look on his Plea otherwise than a *Pretence*, for it has not so much as the *appearance of Reason* for it; for tho' a Will receives its Force from the Trustees that puts it in Execution, yet 'tis the Will that gives Power for them to act, and he or they only that go according to its prescription, can do Justice: Thus the Church and State have a very great Dependence one of another, but not so near that the altering any Form of Worship can in it self be prejudicial to the State, any more than the receiving a New Scheme of Politicks can be injurious to the interest of the Church: I should with the same Justice charge that Man with Heresie, that has not the same Taste, Notions or Antipathies I have, let his Faith be never so sound, as first to absent for such trivial Reasons, and then call us *Schismatics*. Thus to make your whole *Faith* depend on such and such Politicks is the strangest ground I ever heard for one. Those Gentlemen whose Faith is Faction, (as our *Liturgie* faith) and who can so dextrously make Religion truckle to Reason of State without Blushing, would, I believe, be a little out of Countenance if they had no better a Reason for what they did. To bring *Religion* and *Politicks* together is as hard a Task as to reconcile *Light* and *Darkness*, or Good Manners and the Preference of the later to the former: That *Religion* is *Policy* I have indeed heard and believe, but that *Politicks* is *Religion* I must confess is so new a Speculation, that I don't (nor hope ever shall) understand, neither could I think it possible any one should, till your late *Separation* proved it. I am tempted to fear, you would hardly have been so easily brought to an *ill Opinion* of the State, if there had been Innovations in favour of *Papery* made in the Church (provided the Government had gone on its old bottom) as you now entertain of the Church, because the State is settled on more Free and more Generous Principles.

In short, the aforesaid mixture you make of Faith, and Politicks is so ridiculous as well as prophane; that it can be parallel'd to nothing but that *April-Weather-Predching* ascribed to *Hugh Peters*, who made the Front of his Auditory weep as heartily with his terrible Face and Subject, as he did the Rear Laugh, with exposing his Posteriors. You would think it an uncharitable Reflection, to say your Behaviour would infer, that Interest and Faction was your Religion; else you never would rend the Church to cover and protect your Cause: Our Saviour, I am sure said, *My Kingdom is not of this World*; But your Behaviour speaks other things, by saying the Church is destroy'd, and Religion defac'd, only because your Power of enslaving your Fellow-Subjects is at an end. Is not this evident Proof, that Religion and Church are only Figures, by which you mean Power and absolute Rule? I have heard some of your Party say, 'tis sinful to joyn with us in Prayer; for which I never heard a better Argument, then your bare Allegation, which without other Proof will not pass for a good Reason: But to turn the Argument (setting aside the sinfulness of Schism) what can be more sinful than mocking God with that nonsensical Petition, that your King may persevere in the Right Faith, and that he may Defend that Church, which you endeavour to destroy by Aiding him to Return? not to mention the Praying for Confusion on all his Enemies, which you undoubtedly are as much as we; till you be of his Faith, as well as Principle of Government: I oft thought of the aptness for your Case, of that Petition our Saviour made for the Blind Jews, *Father, forgive them, for they know not what they ask.*

I now come to the Last Head, viz. *Motives for your Submission to the present Government, from your own Notions of Passive Obedience, together with other Reasons with which I shall conclude.* I find it will be here to as little Purpose to urge, that the King being Lawful and Rightful King, and therefore it is Rebellion, as well as destroying the Peace of the Realm, to endeavour the overthrow of the Settlement, and that to submit and give the Government

vernment the best Allegiance you can is your Duty ; this is to as little Purpose as to quote Scripture to an Atheist : Therefore I shall for your Satisfaction, bring the best Inducements I can from Reason.

*First, ( For Argument-sake )* Admitting the Settlement of the Government were unjust, yet it being the only Supream Authority at present ; and that which protects me in my Right, it certainly has a just Claim to my Allegiance, and Acquiescency, till he by *whom Kings Reign* dispose otherwise. If you would but impartially consider the fore-nam'd Text, *Rom. 13. 1.* where 'tis exprelly said, *There is no Power but of God, the Powers that be are Ordained of God ;* and you likewise find our Saviour himself decide it for the then present Powers in that Text of His, *Render to Cæsar, the things that are Cæsars, and to God, the things that are Gods.* Although the Jews were a free People, yet by his Example he bid them submit to the Romans, which was an Usurped Power over the free People of God ; and by the Way *Observe*, that undoubtedly an Obedience and Submission to the Late Usurped Powers was both *Legal*, and then our *Duty* ; for although with the Restoring of the King, we were also restored to our Rights and Religion, and Ancient Government ; yet it pleased God to blast every Undertaking for his Cause, and when he came with an Army to Fight for, and claim his Right, He received a Total Rout, and narrowly escaped with his own Life ; and all the succeeding attempts that was made for his Restoration proved ineffectual, till *God thought good* in his own due time, to bring him in miraculously *by his own Hand* ( as he did our Present Gracious King ) to shew that he is *the God that pulleth down and setteth up another* : but here 'twill be very needful for me to declare, that I am as far from believing that *Turkish Principle*, that Success sanctifies a Cause ; as the other of *Passive Obedience* ; I never was yet so foolish as to think that *Power gives a Right*, for God as oft suffers wrong to prevail for our Punishment, as he doth Justice for our Comfort ; both which are equally to be submitted to, because it is his Will, and whether

whether it be by Permission or Appointment, we are to acquiesce: This is the only true *Passive Obedience*; and any other in such a height, is as wicked and sinful to be given to Man, as that *Glory* given to *Herod*, which was only due to God. I wish every one of you would impartially, and without Prejudice, Read *Osbourne's Thoughts about Government*, in his most excellent *Advice to his Son*; and then seriously think what you suffer, and whether God may not say *Who required this at your Hands?* For to continue the Supposition that the Government was illegal, yet if you were satisfied with your self you did no ways contribute to bring it to pass, and if it had been in your Power, you would have prevented it; you may sit down contented with *Jacob's Answer*, *Am I in God's sted?* for he will never require us to go beyond our Power.

Princes are to be dealt with by the same Reciprocal Justice as other men, for *Allegiance* and *Protection* are parallel to *Wages* and *Service*; or more properly in the Case of a *Landlord* and *Tenant*; for suppose my Landlord be unjustly dispossessed of his Estate, it don't follow that I must be so too; for both Law and Custom will acquit me if I Pay the next Possessor; the *former* and *present* are to dispute the Right, not I: It would be as idle for me to refuse *Allegiance* to the Powers that are, as if when I were in an Inn on the Road, I should refuse to Pay the Landlord because he had not a good Title to the House: If he gave me good Usage I ought to Pay him; and so wheresoever I have Protection (if from the Pope) I'll pay *Allegiance*; but as I said before, that as there was the like Justice to be used towards Princes as other Men: So if I eat of a Person's Bread, or had my well-being from his Service, or Favour, I ought to assist him to the utmost of my Power, and if possible Right him; but when I have done my utmost endeavours, I must not Ruine my self; it would put me out of a Capacity of assisting him hereafter, which would be as insignificant and foolish a Compliment as an *Indian Wives* accompanying her dead Husband in the Flames. Indeed, such an adherence to a Cause may be called

ed Honourable, tho' unfortunate, and may be pitied and praised; but in short, all that is such a Jest that 'tis meer *Don-Quixotisme* to run after such Honourable Ruine: And 'tis the Duty of the Friends of such Persons to restrain, and if they be refractory to Confine them; for 'tis not only of ill consequence to themselves, but pernicious to a Family. I with those Gentlemen would but consider (those I mean that follow *Loyalty* even to Death) That a *State-Martyr* is so far from coming up to the Honour of one for *Religion*, that I think your very whining *Love-Martyrs* that Die in Carters, have the Upper-Hand of them in the Lists of *Fame*. Pardon this Digression, to conclude, suppose I have none of those *Obligations*, I ought to hinder an injustice if I can, for to suffer an unjust act to fall on another Person, is the way to bring it on my self: I ought therefore, as I said before, to give him my best assistance, and then leave the Event to him that *disposeth of all things as he seeth good*.

I never Proposed, and so hope it won't be expected that I should bring Arguments for taking the *Oaths*, That I take to be the natural Effect of a Conviction of the *Reasonableness of a Compliance with the Government*; and till any one is so convinced, it is better both for their own Honour, and the Publick Quiet they remain as they are: For the having persuaded many That it was not sinful to take the *Oaths*, without the being convinced of the lawfulness of it, has made (I too much fear) the compleating of our Happiness thus long, e're finished. Such Reasonings may stop the Mouths of some, but convince few.

I shall here briefly consider, *The Encouragement you have received from the late King James to persevere so in his Cause*.

First, Those Gentlemen that followed him in to *France* that were *Protestants* (tho' their Loyalty and his Interest to oblige his Party here, Pleaded for it) could not so much as have the liberty of a Chappel, or any Place of Worship, and Mrs. *Ab-ter*, whose Husband lost his Life for the Cause, received most Favour from *this Government*, (which granted a Pass to bring over her Body when Dead,) in there being denied a Grave; not

to mention the Gentleman spoken of in a *Gazette*, that was dragged out of his Grave by People of his Court, because he was one of the King's Heretick-Adherents. Besides the frequent slights put on your *Party*, whom he had so little Confidence in, *that* he never durst venture once to Land in *England*, notwithstanding your frequent invitations; and even to the last, thought you so little worth his Care, that when a *Peace* was concluding, (which he could never be ignorant of) he was so far from desiring your Wellfare, or to Provide for your Safety, by dispensing with your now fruitless Adherence to his Cause, that you were buoy'd up with False Hopes to the loss of several Thousands of Pounds, &c. and prompted to continue still obnoxious to the Government, as if he meant, when you could no longer serve his Interest, you should serve him for Properties, and be his Jest, as you had been his Pretence and Support: And indeed, how could you expect the favour of one that was so true to his Principles (even to the loss of his Kingdoms) to extend to you that were false both to the Interest of your *Religion* and *Country*; that tho it was for his own Cause, he could not but abhor so unnatural an Adherence, which was very visible from that Scorn and Contempt the *Papists* had for you: I shall Instance in this which I have heard several often say of that Great Man Arch-Bishop *Sandcroft*, whom they compar'd to *Judas*, who they said, first Betray'd his Master, and then Repented and (they always added) he might have done the rest if he would. Thus, if you could see, you might, what would have been the Event of his Return: When he was here, you had a *Specimen* of his Love to the Church in General, and to the Bishops in Particular, altho they saved him from being *Excluded*, even with the loss of almost their Reputation of being *Protestants*; you see how he requited them. I make no question, but what with his advanced Age, the *French* Air, and being sowed with Losses, together with his wonted Zeal, he had come over Seven Times warmer than he went for Propagating his Faith, and our Ruine. Thus, I think, all things Conspire to Convince you of the unreasonableness

reasonableness of longer persisting in your oppositions to the Government: For from what is your hope? his Cause is at an end; the *French King* having in one entire Article, promised never to aid and assist him any more; By which he is so just to the King as tacitly to acknowledge his having injured him, by the aiding, assisting, abetting, &c. Besides, Now is the seasonable time of yielding, He coming home a *King of Peace*, will undoubtedly be, as he ever was, a *King of Mercy*: Which Character, even the late King *James* himself gave of him when he came from *Dublin*, he then told the People,

\* Bp. K's History. *The Prince of Orange was a very Merciful Prince* \*: Which is undisputable, and as conspicuous in him as his Courage; or Generosity to forgive; and who puts an Esteem on Fidelity, even to a mistaken Interest; as is plainly demonstrated in his Noble Commendation of the Mayor of *Exeter*, who Refused to Assist him at his first coming to that Town, in his Farewel Salute, telling him, *He was worthy of a better Cause, being so just to that he was intrusted with.* So ready is he always to Reward Vertue wherever 'tis found, that he never fails to encourage it: Not in pursuit of that Pernicious Maxim, to buy off Enemies and slight Friends, (which has brought into the World that Saying, *Ingratitude is the Sin of Princes,*) which is a Principle so Cowardly and base, that he as much detests the Consideration, as he is unused to the Necessity of the Practice: And tho I have the largest Theam that can be, I'll forbear any thing like Panegyrick, he being as much above it, as he is beyond the Possibility of my doing him Justice.

Thus I have endeavoured to say something on every Head I Proposed, in which my aim has been so much for Brevity, that I fear in some Places I have not Explain'd my self as intended: I am sure I have been very short of what a better hand would have done on this Subject. However, I wish it may be taken with that Sincerity it was Written, and as kindly as it was meant, and then I shall be satisfied equal to my Wish, and above my Hopes.

Having

Having now done with the *First*, I come now to the *Two* next, the *Unthinking* and *Designing*, to whom I shall say as little as may be; as for the *First* of these, your *Unthinking Fops*, those lewd Attempters at Wit, who think they shew their Sense and Courage, in being impudent enough to affront, or aim to make a Jest of any thing that hath Honour or Reverence due to it; and are full as bold with *Providence*, as they can be sawcy to the *State*; but if they can, let them remember, That tho both may bear long, yet it will not follow, that it must always be so, but sooner or later they will be met with, and then must expect long-forbearing Mercy will deliver them to Justice to do with them according to their Merits: But indeed, they are so insignificant a Part of your Faction, that 'tis to no Purpose to throw away Words on them: And admitting you had a Righteous Cause, the very having them on your side were sufficient of it self to bring that Ruine which is come on your Party; for from so little Conduct or Sincerity as they are endowed with, what could be expected? Scarce any thing but Shame and Disappointment. All the Danger we can fear from them is, Lest they should pretend to come over, and bring both a Scandal and Ruine upon us: For we desire they may talk as they do in *Politicks* till they be better'd both in *Morality* and *Good Manners*; they have amongst them a few of the Vulgar of their Kidney, but all of this Sort are like the Mobb mentioned in the 19<sup>th</sup> of the *Acts*, crying up their *Diana* of Loyalty, And the greatest Part of them know not at what they Bawl. But tho they will not hear us, (I address to the best amongst you) yet they will listen to you, Exhort them to be wiser; I hope, I may without Offence, desire you to endeavour to make them better.

Lastly, To the *Designing*, that impose on the mistaken Zeal of the *One*, and the Fool-Hardiness of the *other*, who were as sure to reap what Benefit had happened, as the others would have suffered for the Miscarriage of what ever Attempt they had put them upon. To this Sort of Gentlemen I scarce know what

to say, only with the rest Delivered from, and that we may not gain them, unless they will learn to put in Practice that Maxim, *Honesty is the best Policy*; otherwise I could wish them Banish'd, or sent to *Pepish* Seminaries, where they might have a large Province for Intreague and Plot, till they brought one another to Confusion, which is the natural Effects of their Councils. There is a few despicable Wretches that I shall take notice of under this Head, and then conclude all, viz. Those Pretenders to Loyalty, Sufferings, and I know not what, that so they may impose on the Charity and Good Nature of the rest; but of these I hope the Generality are well aware. Some of them have been so Good and Grateful to their Benefactors, that they have Swore against, and Hanged them for their Kindness; they are not worth naming, so I only just give a hint of them.

To conclude, I shall heartily wish this may have the desired End, to conduce towards the making Men wiser and better, and consequently happier, and that all might live peaceably one with another, and without Faction or Schism Worship God with one heart, in the Unity of the Spirit, and in the Bond of Peace. In fine, The whole Intent of this was, that all should give Glory to God in the highest, and on Earth to procure Peace, and Good Will towards Men. Which

Sir,

Is the Hearty Desire of

Yours



FINIS.

